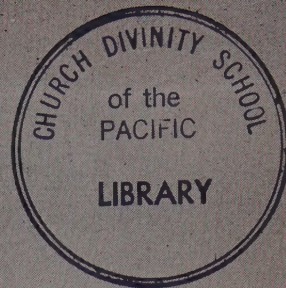


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## LETTERS

*When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.*

### Heavenly Bird

Considering that General Convention is to meet this autumn in Honolulu, I am moved to correct an error [L. C., November 14, 1954] for which the late Bishop Restarick was responsible.

In the article by the Rev. Burtis M. Dougherty on the building program at Iolani School, he tells of the changing of the name of the school in the early 1870's from St. Alban's to Iolani, and then he states that the name Iolani meant heavenly bird and that it had been applied to King Kamehameha II. The reader of this statement would be apt to infer that the name of St. Alban's School was changed to honor the memory of Kamehameha II. Nothing could be farther from the truth.

Iolani School was named for, and in honor of, King Kamehameha IV, under whose auspices the Hawaiian Reformed Catholic Church was founded and blessed whose counsel and aid St. Alban's School had been established, in 1863, rather than in 1862 as is usually indicated. There can be no question that Kamehameha IV had acquired the endearing name of Iolani from his kinsman, Kamehameha II, but the school was named in memory of Kamehameha IV, not of Kamehameha II.

Iolani was the name that Kamehameha IV used when he addressed close friends who were his peers. For example, on November 18, 1862, he wrote to the Honorable Paul Nahaolelua, governor of the island of Maui, Molokai, and Lanai, directing him to seek out a tract of land on which a church could be built. This letter, he closed with the words, "Me ka Nahale Iolani," which translated means "with thanks, Iolani."

When, on March 5, 1867, his brother Kamehameha V, laid the cornerstone of St. Andrew's Cathedral in Honolulu, he did so with the following formula:

"In the faith of Jesus Christ we place this stone of the Cathedral of St. Andrew to the honor of Almighty God, and to the pious memory of our Royal Brother Iolani, deceased (King Kamehameha IV) in the name of the Father, and of the Son, and of the Holy Ghost."

Iolani School commemorates the name of the royal founder of the Church in Hawaii, Kamehameha IV, not that of an earlier king who had done nothing for it.

ANDREW FOREST MUIR

Houston, Tex.

### New Education

In regard to the so-much literature about the "new" in religious education, I'd like to ask on what they base their presupposition that teachers up till now never tried to teach children to be good, to be Christians, to love God while they were children? I never remember being told I should use the things I was taught in the future. It was all "now"—receive the sacraments, obey your parents and teachers, now—and later naturally.

The only exception to the rule that

*The Living Church*



now is that a well-known summa says to do my duty in that state of life unto which it shall please God to call me." and I've always rejoiced in that "shall" because it does not say that people must not rise above their parents' status. (It is often misquoted as "hath pleased.")

Reverence, for instance, for the house of God, was taught much more firmly in past days. Children should, of course, love the Church and be happy there. It is even more important that they be reverent. The question is not how much can the pastor and other adults endure—but how much do you want God to put up with in His house? And how are His children being conditioned?

The ideas of "the new program of Christian education" are good. But why the belief that they are so new? . . .

MARY McENNERY ERHARD.

Swansea, Mass.

### Science and Scripture

I trust that other clergymen will write you expressing their surprise and dismay that a layman could write, as Elmer W. Dean did, to the effect that "modern clergymen seem to be determined to discredit the Bible and thus set themselves up as being wiser than the Christ they claim to serve" [L. C., November 28, 1954].

I was brought up in a fundamentalist family in a sectarian church, and my hard-and-fast view of the Bible blew up in my face while I was in college. The free-thinking Episcopal Church has drawn me back to my Lord. One of my motives for becoming a priest of the Church must be (I set no store by self-analysis, which is repugnant to me) that of gratitude for finding salvation through this Church.

Now the point is that the Roman Church has the fundamentalism which Mr. Dean wants (and the Roman Church is entitled to its view, and I would defend its right to this view); but the Anglican Church has chosen to be free and open in the matter of Biblical scholarship, and for the life of me I could see nothing detrimental to the faith in all I learned at General Seminary, under some very fine Christian gentlemen who were steeped in scholarship of the Bible.

Laymen like Mr. Dean must learn that we have chosen the harder way. We do not have all the assurances of authoritarianism; but these can be replaced by a little hard work on our knees. To my mind, it is harder our way, but it is ultimately surer. You do not believe, in the Episcopal Church, because somebody says, "This is it; there it is, take it and digest it, and that's all there is to it." You have to believe because you have found your Lord, and all these other elements are steps, sign-posts, guard-rails, but not blank stone walls. There are equally valid arguments on the Roman attitude; I see them, and I credit them, but we have chosen this way, and as hard as it is, it is a right way.

The one comment I would make on our clergy is that they may at times include Biblical criticism in sermons where no great spiritual purpose is concerned, so far as the lay people's understanding goes. The layman may at once both (1) be

ignorant of the Bible, and (2) have a sacrosanct attitude toward it. But I must say that I am not aware of any clergymen who deem themselves "wiser than Christ." I hope Mr. Dean will think better of his unqualified strong language.

(Rev.) GEORGE E. HOFFMAN

Rector, St. Andrew's Church

Paris, Ill.

### F. Robert Swartwout

I have just read the obituary notice [L. C., January 9th] regarding my father, F. Robert Swartwout, and appreciate your kind interest.

However, I feel that I must call your attention to the completely incorrect information contained in your notice.

My father died in St. Francis Hospital, Trenton, N. J., on December 1st. (We were just beginning a short motor trip and he was taken ill en route.) Mr. Swartwout was a resident of White Plains, N. Y., and he was the warden of the vestry of Grace Church, White Plains, N. Y.—not Trenton. He was an attorney in New York City—a partner in the firm of Crowell and Rouse. He was a member of the Church Club of New York, and among other duties with them served as a trustee for three years. . . .

MARY T. SWARTWOUT

White Plains, N. Y.

### Maine Statistics

*Episcopal Church Annual* statistics for Maine were very exciting; I wish we could accept them. The error consisted in the confusion of the two categories: confirmed persons and communicants.

Would you be so kind as to make this correction: in the diocese of Maine in 1953 there were 10,699 confirmed persons and 9,854 communicants.

May we still take pride that our increase is 5.63%.

(Rev.) HAIG J. NARGESIAN

Secretary of the Convention

Diocese of Maine

Portland, Me.

### Missions

In your issue of January 9th there is a letter from the Rev. Norman S. Howell, entitled "Missions Courses."

Of course there are many factors which undercut our missionary work. Lack of instruction is one. It may well be that failing to fight against the world is a root cause, falling for the temptation of success.

By and large I think the Church throws this temptation at young priests who may well be drawn to the mission field and who may go into it for a time. How many of these have had it said to them, "That's fine. Go ahead. Of course you don't need to stay more than five years at the outside." Ask our missionary bishops how long their young priests stay.

Then there is the money side of it. A young married priest with a growing family must consider this. It is not long before he is aware of the fact that the Church says to him through the Church Pension Fund, "Move on where you will get more money if you want more than a bare

pittance when you retire or your health breaks down." Such a fact applies not only to men in the mission field as such but to men in comparatively small parishes.

Such a situation is morally wrong. Some bishops are aware of that fact, as are some priests, and some laymen. Until we rectify this wrong we are making it exceedingly difficult for many men, and impossible for some, to undertake a life work in the manner in which a young doctor decides to be a GP in some particular small place, hangs out his shingle, and (the Lord willing) stays for life.

(Rev.) TRUMAN HEMINWAY,

Rector, Church of Our Savior.

Sherburne Center, Vt.

### World Day of Prayer

. . . Attention should be drawn to the material and policy in connection with the World Day of Prayer [February 25th], sponsored by United Church Women, an affiliate of the National Council of Churches. This material and policy tend greatly to undermine the work and position of the Episcopal Church.

When the World Day of Prayer was started it seemed to be an honest attempt to urge people to pray in some united fashion for a better and more Christian world. . . .

Now great stress is laid on an offering to be taken and used for various specified objects. Some of these are good or at least unobjectionable. Others are quite definitely for the purpose of spreading pan-Protestantism under the guise of "inter-denominational missions." . . .

Directions say that only the program prepared by the UCW is to be used. In fact leaders are warned against attempts that may be made to substitute other material "to make those of other faiths more comfortable." There is a strong drift toward regimentation and it is insisted that the UCW shall be mentioned in every official announcement about the Day of Prayer. . . .

While the word "Christian" is used repeatedly, the letter to leaders breaks this down to mean "Protestant and Orthodox." No room is made for a distinction between Anglicans and Protestants although the National Council of Churches does make this distinction. The material for worship has been prepared by a woman from Argentina, "a Christian (Disciples) pastor." It is, of course, in conformity with Protestant traditions and modes of worship.

My parish church will be open all day on the World Day of Prayer (in fact it is never closed, day or night) and people of all faiths will be welcomed to come and pray in any way they find fitting, short of disturbing others. But I cannot in loyalty to our Anglican heritage encourage forms of service alien to our position, offerings for Protestant missions in direct conflict with our own Church's work, or the indiscriminate lumping of Anglicans with Protestants for the purpose of setting aside Anglican principles in favor of pan-Protestantism. (Rev.) HARRIS T. HALL

Rector, St. Paul's Church

Warsaw, Ill.





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Talks  
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The Rev. VICTOR HOAG, D.D., Editor



## Games in Class

IF you wish to make review and drill on essential information both thorough and pleasant, try making up some games to play in class. There are certain things about the Church which we should all know, by sight and by name, as part of a meaningful background for our Church lives. It is not necessary to one's salvation to know that the heavy beam across the church at the front of the choir is called the "Rood." But it makes churchgoing more interesting. If you also know, in addition to the name, the meaning and origin, it does enrich your life.

The simplest game, requiring no equipment, is "Twenty Questions." One side chooses a fact or object from the Bible or about the Church, and the other tries to guess it. It is a game that can be started any time, when lagging interest or a shortage of material calls for something vital to do. Such words as "sandal," "healing," "carpenter shop," "water-pots at Cana" will do. You will discover that, in playing the game, all sorts of information about Palestine, our Lord's ministry, as well as Church lore will be mentioned and identified.

The game which I find that teachers adopt the most readily, and can get started with the least difficulty, is one made by hand on cards. For convenience office cards 4"x6" seem best, although I have seen sets made of cards much larger — giving scope for more original art work. To make a game on the furnishing of the church, get some old catalogs of supply houses which deal in church wares. The rector always has a pile of these. Select the pictures you desire, and paste one on the front of each card. Of course, the pupils do this themselves. If any article cannot be found already pictured, a sketch can always be made. The first set will contain only a few cards; perhaps one by each child. It will grow over a season into quite a collection, provided interest is kept alive.

After the pictures are in place, the back of each card is finished by identifying the pictures and their meanings. The wording for these (without undue amount of actual dictation by the teacher) is the project element. Below is a list of some of the articles pictured, and the wording which one class of 6th graders devised, and printed or wrote on each card. When the cards are used

in a drill, one pupil holds up a card toward another, asking (the words are on the back of the card, toward which he is looking), "What is this?" The word side of the card gives the correct name and additional questions calling for the deeper meanings involved. This is certainly the sacramental method of things of earth convey for us spiritual references, and lead us to unseeable truths.

This is the 6th graders' list:

✓ Picture, a prayer desk. On back of card: What is this? A Prie Dieu (Priedyoo). What does that mean? It means "pray God." What is this for? It is a bench for kneeling when prayers are said — usually for the clergy. Are there only in church? No, in many homes.

✓ Picture of a font. Back: A font. What is it for? The sacrament of Baptism. What shape is a font usually, etc. Where does it stand? Tell what you can about Baptism.

✓ Picture of chalice. Back: What is it for? To hold the wine for the Holy Communion. What happens to this wine? (It takes much discussion and asking to work out an answer for that one!) Who receives it? All who are communicants and prepared.

✓ Priest vested for choir office. Name the vestments.

✓ Priest vested in Eucharistic vestments. Name the principal vestments. How did he get his authority?

So the number of the cards grows, aided by the pictures found, and later explorations into the church. If they are often brought out for drill by the children in pairs, everyone soon knows accurately every name and explanation. If the set is put away for some months when brought out again it is fresh and serves to clinch the information. The game can always be loaned to another class, and a committee of your class can visit the other class (by arrangement) and conduct the using of the cards.

Caution: If you attempt this, keep your hand out of it as much as possible. Never mind the quality of the pasting or printing. Do not dominate too much the exact wording on the cards. The pupils are learning by original exploration, in fellowship. The making and playing of the game has all the elements of an ideal educative project.



he Living Church

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Things to Come

FEBRUARY							MARCH						
M	T	W	T	F	S		S	M	T	W	T	F	S
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27	28						27	28	29	30	31		

February

Septuagesima Sunday.  
Southwestern Brazil convocation, to 18th.  
Panama Canal Zone convocation.  
Sexagesima Sunday.  
Annual meeting, Episcopal League for Social Action, Newark, N. J.  
Honolulu convocation.  
Southwestern Brazil council.  
Puerto Rico convocation, to 16th.  
Arizona convocation, to 17th.  
Quinquagesima Sunday.  
Brotherhood Week, to 27th.  
Ash Wednesday.  
St. Matthias.  
Cuba convocation, to 27th.  
Annual conference, heads of Church schools, Washington, D. C., to 28th.  
1st Sunday in Lent.  
Radio & TV workshop, N.C.C., to March 4.

March

Ember Day.  
Ember Day.  
Ember Day.  
Second Sunday in Lent.  
Southern Brazil council.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.  
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SORTS AND CONDITIONS

A FEW weeks ago, we had an editorial asserting a fundamental opposition between the novel (and to some extent most other forms of creative writing) and the Christian religion. We expected prompt and vigorous dissent, and are quite certain that hardly anybody agreed with us, but so far there have been no takers for the other side of the argument.

THIS COLUMN is devoted to practical and personal matters of a more immediate nature, such as dogmatic theology. However, there may be a practical implication for everyone in the fact that the Christian story-teller, such as G. K. Chesterton or C. S. Lewis or Dorothy Sayers usually writes fantastic romances or detective stories rather than realistic novels about the mundane affairs of ordinary people.

THE CATCH is that the convinced and articulate Christian just doesn't take the world seriously enough to create a couple of hundred pages agonizing over the problems of mating, obtaining food, and creature comforts, winning a good reputation, and avoiding pain and death. As mankind toils along its rough and winding road, the Christian reaction varies between irritation and amusement that people don't take the simple and obvious short-cut to a satisfactory life. Evelyn Waugh makes a novel out of the irritation and amusement; but beyond these, the Christian attitude demands pity and compassion toward erring humanity, and these demand the preaching of the Gospel — so the novel turns into a tract, and Christian writers become essayists instead of novelists.

THE PRACTICAL implication of this point of view for ordinary people is that most of us probably take the world too seriously. Life does not have to be one long soap opera. There is nothing that can take away from you the things that really matter, and if you have some other necessity than the love of God, God Himself is prying your fingers open from their frantic clutch upon it.

LIKE THE swimmer who goes out to save a drowning man, God may very likely have to begin His errand of salvation with a sharp blow to the jaw. We are easier to rescue when we are unconscious — that is, when we stop struggling to get saved in our own way, with our own selection of baggage that we think we cannot do without. Hence, what the world regards as tragedy may be to the Christian something to rejoice over — the beginning of redemption.

CHAUCEr, that grand old medieval story-teller, wrote his Troilus and Criseyde very much in the spirit of the modern novel. Nothing mattered to Troilus more than the love of his Criseyde, and all the ups and downs of the affair had

a tragic issue when Chryseide fell in love with another man and the desperate Troilus was killed in battle.

BUT, to Chaucer, who was medieval as well as modern, that was not the end of the story. Troilus went up to heaven, looked down at the earth, and "laughed right out" at the ways in which he had made himself unnecessarily wretched. Then comes the author's impassioned appeal to the reader:

"O yonge, fresshe folkes, he or she,  
In which that love upgroweth with your age.  
Repeyreh hom fro worldly vanyte,  
And of your herte upcasteth the visage  
To thilke God that after his ymage  
Yow made; and thynketh al nys but a faire,  
This world, that passeth soone as floures faire."

WHICH IS, in modern idiom: "Oh, fresh young boys and girls, growing up into love, turn homeward from worldly emptiness and lift up your face and heart to God, who made you in his own image; and think it is all just a show, this world that passes away like lovely flowers."

GOD (Chaucer says in the next stanza), who was crucified for love, will play false to no one who lays his heart wholly on Him:

"And since He best to love is, and most meekè.  
What needeth feigned loves for to seekè?"

THAT IS the dilemma of the Christian novelist: a radical disbelief in the real importance of most of the things human beings struggle for. And it should also be the dilemma of the ordinary Christian, in the words of the Book of Common Prayer: "that we may so pass through things temporal that we lose not the things eternal."

YET, there is the dilemma's other side: God means us to use and enjoy the things temporal which He has provided for us; and He means us to share His vast compassion for the needs and foibles and sorrows of our fellowmen — to enter into their situation, minister to their necessities, understand their hopes and fears and cravings. While the Christian may not have the heart to write a novel, he is quite likely to be a diligent reader of first-class fiction because of its contribution to his understanding of people and their problems. While we ought not to create soap opera situations in our neighborhoods, we as Christians, will rejoice with them that rejoice and weep with them that weep. "I told you so" is no part of the Christian vocabulary.

THE LOVE of God is not, so to speak, an exo-skeleton, a hard shell serving as a defense against the batterings of the world; rather, it is an interior skeleton, designed for leverage and mobility and power in meeting and overcoming the world.

PETER DAY.



## CONVENTION

## Southern Elections

At least three southern dioceses have elected Negroes as alternates to the 1955 General Convention [see pp. 15 & 16].

The three men elected are all presidents of schools. Two of the dioceses, Alabama and Texas, elected Negroes for the first time. They are Dr. Luther H. Foster, Jr., president of Tuskegee Institute, and Dr. R. O'Hara Lanier, president of Texas South University.

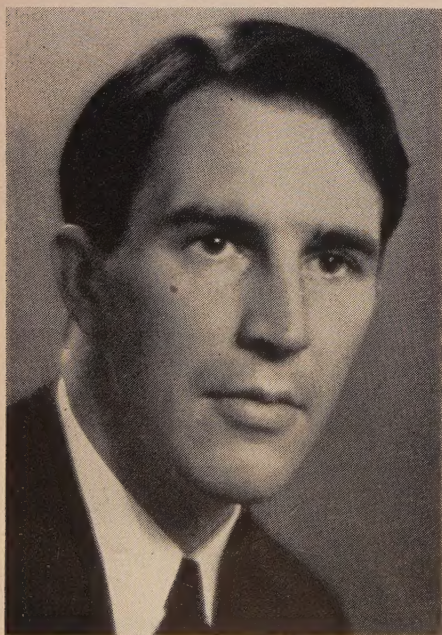
W. Milam Davis, president of Okolona Junior College, was elected as an alternate by the diocese of Mississippi. The diocese had elected him to the same position for the 1952 General Convention.

RNS reports that Tennessee has elected its first Negro deputy, the Rev. St. Julian-Simpkins, Jr., Memphis.

## SOCIAL RELATIONS

## At Rebellion's End

The "Protestant chaplain" who helped mediate the rebellion at Charlestown State Prison, Boston, is the Rev. Howard P. Kellett, missionary of the diocese



MR. KELLETT  
Convicts are of value.

of Massachusetts. Actively interested in the field of Christian penology throughout his 20-year ministry, he has been chaplain of State Prison since 1941 and before that was chaplain of Deer Island Home of Correction, also in Massachusetts, for seven years.

Mr. Kellett was one of the seven-man committee of civic and religious leaders who made possible the peaceful conclusion of a four-day rebellion of four convicts at the prison.

In a statement published in the *Boston Globe*, Mr. Kellett said:

"It is a wonderful thing to see men who are bitter and filled with resentment begin to talk in terms of hope.

"I think what happened in State Prison yesterday can be best explained in spiritual terms, which is a way of saying, perhaps, that it cannot be explained at all.

"The convicts seemed to sense the integrity and the sincerity of the men who came to talk with them. I think they became aware that others, in and outside prison, were seeing a struggle between good and evil in men.

"They chose the good.

"I am delighted that this situation has ended in the way that it has.

"I think of all the families. There are 15 men alive tonight who otherwise might not be.

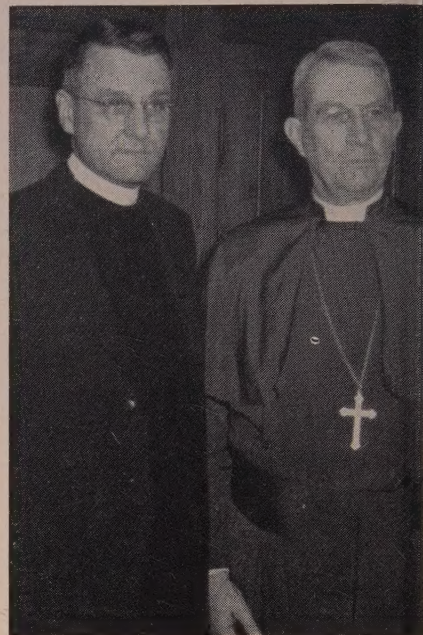
"Perhaps the most amazing thing about the talks is the effect they had on our committee. Here is a problem they had read about, which hadn't meant much to most of them.

"I was happy to see a group of men who are certainly at odds with the community sit down with responsible members of that community and find common ground.

"These men (the convicts) are of value. I deeply believe this. It is the responsibility of the community to teach them that they are of value."

It was understood that the mediating committee\* would press for better treatment of prisoners in the future. It was reported that the chief grievance of the four convicts was "that they had no hope left in life." All four were under long sentences with no prospect of release before death.

\*Other members: Erwin D. Canham, editor of the *Christian Science Monitor*; Sumner H. Babcock, president, Boston Bar Association; Rev. John J. Grant, associate editor, *Boston Pilot*; Rev. Edward F. Hartigan, Roman Catholic prison chaplain; Dr. Samuel Merlin, prison doctor; Governor's Councilor Patrick J. McDonough.



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## EPISCOPATE

## Decision on Acceptance

The Rev. Harry Lee Doll has accepted his election as suffragan bishop of Maryland, subject to the necessary consents. At the time of his election January 19th [L. C., January 30th] Dr. Doll had asked for time to make a decision on acceptance. He announced his acceptance to his congregation at St. Paul's Church, Baltimore, on January 23d. As suffragan he will assist Bishop Powell of Maryland. The diocese has 37,399 communicants, 125 parishes and missions, and 142 clergy.

## Westward Ho

The domestic missionary bishops of the United States gathered January 10 to 6th for a meeting in Phoenix, Arizona. Meeting informally at the home of Bishop Kinsolving of Arizona, they discussed mutual problems, including policies on travel allowances and salaries for the clergy, future diocesan staff and fund drives. The successful endowment fund drive in North Texas [L. C. January 16th] was discussed by Bishop Quarterman of North Texas. Several

TUNING IN: Septuagesima — 70th (day) — begins what the Prayer Book calls the "Pre-Lenten Season." This consists of the Sundays of Septuagesima, Sexagesima, and Quinquagesima, which are (roughly) 70, 60, and 50 days before Easter.

The liturgical color of the season is, according to common usage, violet. Necessary consents to consecration of a bishop are the consent of a majority of the bishops of the Church and of the standing committees of the various dioceses.





MISSIONARY BISHOPS' MEETING\*  
Into Paradise Valley.

Arizona Republic

shops recommended the use of professional fund raising agencies.

The congregation of the Mexican-American mission of El Buen Samaritano prepared and served the evening meal of January 4th. The bishops were entertained for luncheon on the 5th at the Kiva Club on top of the tower of Westward Ho Hotel with its glass-enclosed rotunda, giving a particularly beautiful view of the great reclamation area known as the "Valley of the Sun." That evening they visited the new mission of St. Barnabas on the Desert, which has become self-supporting in less than a year, located in Paradise Valley.

## BSA

### Growth of Junior Chapters

The National Council of the Brotherhood of St. Andrew, an organization for laymen and boys, held its annual meeting recently at Trinity Church, Hartford, Conn. Council members from 15 dioceses attended the meeting as guests of the Connecticut diocesan Assembly. A Corporate Communion<sup>\*</sup> was held with Bishop Gray of Connecticut officiating and Bishop Hatch, suffragan of Connecticut, assisting. Bishop Gray is a member of the House of Bishops and an advisory committee member for the Brotherhood.

Dr. Paul Rusch, honorary vice president of the Brotherhood and Director of the Brotherhood of St. Andrew in Japan, showed films on the work of KEEP (Kiyosato Educational Experiment Project) in Japan. Council members voted a budget for 1955 which will

permit hiring a field secretary and holding leadership training conferences this summer for junior advisors and leaders. Morton O. Nace, chairman of the Junior Division Committee, reported on the growing strength of Junior Chapters.

Members of the National Council of Brotherhood attended meetings of the Connecticut Assembly which met concurrently. Connecticut has one of the largest assemblies in the Church.

## SOCIAL RELATIONS

### Implement Desegregation

Members of the Bi-Racial Committee of National Council, chief advisory agent for the Church's work among Negroes, urged concentrated effort on the part of Churchmen to implement desegregation in their churches and communities.

The Committee, composed of 24 Churchmen representing Negroes and whites, North and South, clergy and laity, met in annual session at Seabury House, Greenwich, Conn., on January 18th. They gave informal endorsement to a resolution of National Council which called the Supreme Court's ruling against segregation in the public schools "just, right, and necessary." Members of the Committee urged a program of visual aids, leadership teams, and exchange of ideas and methods to bring

\*From left, front row: Bishops Lewis of Nevada, Watson of Utah, Walters of San Joaquin, Rhea of Idaho, and the Rev. Wm. G. Wright. Middle row: Bishops Quarterman of North Texas, Nichols of Salina, Hunter of Wyoming, Gesner of South Dakota, and Arthur Kinsolving of Arizona. Back row: Bishops Emery of North Dakota, Barton of Eastern Oregon, and Hubbard of Spokane.

the Christian principles involved in desegregation to each parishoner.

## INTERCHURCH

### Largest Single Grant

John D. Rockefeller, Jr., has given \$20,000,000 in securities to strengthen and develop Protestant theological education in the United States. The gift is believed to be the largest single grant ever made for religious training purposes.

The money was given to the Sealantic Fund, a corporation set up by Mr. Rockefeller in 1938 to administer some of his philanthropic programs. Plans for the use of the money have not yet been announced.

Mr. Rockefeller has made several other gifts for theological education in recent years, including grants to Union Theological Seminary and Yale Divinity School, and \$1,000,000 for the revitalizing of the Harvard Divinity School.

## WOMAN'S AUXILIARY

### Leadership Conference

Christian social relations was the 1955 theme for what is reported to be a unique leadership training conference for women.

The conference is sponsored annually by the Woman's Auxiliary of the Fifth Province. It was held this year at the DeKoven Foundation, Racine, Wis. Fifty-eight officers and delegates from the 13 dioceses of the province attended.

The Rev. Almon R. Pepper, D.D., director of the Department of Social

**TRAINING IN:** ¶Every celebration of the Holy Communion is in the deepest spiritual sense corporate, for it is an action of the whole Church, even though the local representation be numerically small. None the less, it is appropriate that various

groups should from time to time join in what is commonly called a corporate Communion, both as a means of deepening their own solidarity and of bringing the grace of the Sacrament to bear upon their purpose.



Relations of the National Council, and the Rev. M. Moran Weston, Ph.D., executive secretary of the Division of Christian Citizenship of the National Council gave a joint three-day lecture course. The Rev. Francis Campbell Gray, rector of St. John's Church, Decatur, Ill., acted as chaplain and gave a five day lecture course on "Tensions of the Church."

## NATIONAL COUNCIL

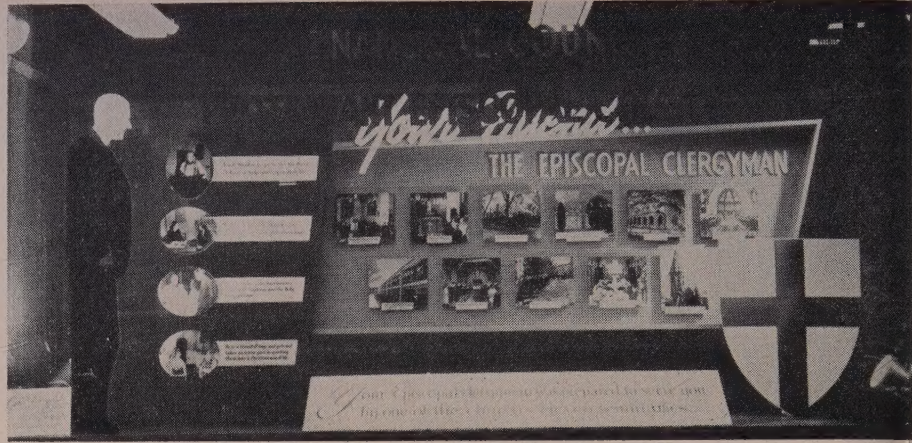
### Your Friend

A letter was sent on January 19th to promotion chairmen of all the dioceses by John W. Reinhardt, director of promotion for National Council, about the current window display at National Council headquarters. Its theme, "Your Friend the Episcopal Clergyman," is carried out by the use of photographs illustrating four typical acts of the ministry. This was tied in with Theological Education Sunday, which was January 23d, by using pictures of 11 of the Church's seminaries. The letter suggests that this display might be used on the local level by stressing the seminary in the area concerned. It also notes that the clergy theme is a timeless one which can be used with varying local emphases.

### Seal of Approval



More than 400 comic books scheduled for publication early this year will carry this seal of approval. It is to be affixed to those comics conforming to the code of ethics recently drawn up by the Comics Magazine Association of America. The code, which bans all comics offensive to public taste, has been adopted by most of the country's comic book publishers. Code administrator is Charles P. Murphy, former New York City magistrate. [RNS]



WINDOW DISPLAY, NATIONAL COUNCIL  
*Local emphases for timeless theme.*

## WORLD COUNCIL

### Until 1960

Members of the Executive Committee of the United States Conference for the World Council of Churches were announced recently.

Episcopal Church members are Bishop Dun of Washington, Dr. Nathan M. Pusey, president of Harvard University, and Bishop Sherrill, who is chairman of the Committee. The Committee, which was established after the Evans-ton Assembly of the W.C.C. last summer, will serve until the next Assembly in 1960.

At the first meeting of the new committee a \$68,000 budget was adopted for the U.S. Conference 1955 budget. Approval was also given to the holding of a North American theological conference, probably in 1957, using the theme "The Nature of the Unity we seek." The U. S. Conference will invite the National Council of Churches, the Canadian Council of Churches, and the Evangelical Council of Mexico to co-operate in the venture. [EPS]

## COLLEGES

### From the Heart

A 67 year old Italian immigrant who never had a day's formal schooling was the center of a ceremony in the chapel of Trinity College, Hartford, Conn., where he has served as janitor for 12 years. Dominic Cristelle has mopped, dusted, and tended the chapel, lavishing special attention on its ornate pew ends. These are woodcarvings by Gregory Wiggins of Pomfret which depict religious scenes and bits of Americana.

The ceremonies marked the dedication of a new pew end which Mr. Cristelle donated to the chapel. The carving depicts St. Dominic, for whom Mr. Cristelle was named.

Mr. Cristelle is a Roman Catholic.

"I give to my own church every Sunday," he said. "But for 12 years the chapel has been my bread and butter. Now I'm doing something for the chapel. I'm giving from my heart."

After accepting the gift on behalf of Trinity College, President Albert Jacobs said to Mr. Cristelle, "Your tender concern for this noble edifice, and now this most gracious gift, are a wonderful part of the blessed tradition of this house of worship." [RNS]

## RADIO

### Services on Tape

Noon-hour prayer services at Trinity Church, New York City, which are offered to New Yorkers each Friday afternoon by radio, are now available on tape for wider use. The Radio and Television Division of National Council in coöperation with WQXR, the New York station carrying the service, will prepare a series of 52 recordings for the use of clergymen and local radio program directors.

The half hour programs of prayer, music, and a short message are conducted in the church by clergy of Trinity Parish. Dr. George Mead, organist and choir director, leads the Trinity Church Radio Choir during the broadcasts.

The first 13 programs in the series are now available at a cost of \$5.00 per tape, from the Division of Radio and Television, 281 Fourth Avenue, New York 10, N. Y.

## ACU CYCLE OF PRAYERS

### February

6. Community of the Holy Spirit, New York, N. Y.
7. Cathedral Church of St. Luke, Portland, Me.
9. St. John the Evangelist, Boston, Mass.
11. Order of the Holy Cross, West Park, N. Y.
12. St. Thomas', Providence, R. I.



## INDIA

### Superior of the Brotherhood

The Rev. Peter Thorman was elected superior of the Oxford Mission Brotherhood of Epiphany at a recent meeting in Calcutta. He replaced the Rev. Alan Macbeth, who had been Superior for 5 years. The Superior of the Brotherhood is also the warden of the Sisters of the Epiphany, whose mother house is in Karachi, East Pakistan.

### Bhagalpur Bishop

Philip Parmar was consecrated as the first Indian Bishop of the missionary diocese of Bhagalpur (Bihar State) in St. Thomas' Cathedral, Bombay, on Sunday the 16th of January in the presence of a vast congregation.

The Metropolitan of India, the Most Rev. Arabindo Nath Mukherjee, who consecrated the new Bishop, was assisted by the Bishops of Colombo, Kurumala, Bombay, and Nagpur. The Bishop of Bombay, under whom Philip Parmar has been working for a number of years, preached the sermon.

Much of the new Bishop's labors will be devoted to pastoral and evangelistic work among a group of aboriginal people known as the *Santhals*.

He succeeds the Rt. Rev. Thomas Kenman who retired in March, 1954. In the diocese of Bhagalpur is the historic center of Buddhism.



BISHOP PARMAR  
*Evangelism for the Santhals.*

**TUNING IN:** Ordination is the action by which the grace of Holy Order (the power to minister in Christ's Church) is conferred. Ordinations, whether to the diaconate or priesthood, may be performed only by a bishop, either the bishop of the



ST. JOHN'S, NAGO  
*A big city in north Okinawa.*

## OKINAWA

### Leper Chapel Ordination

Of the seven churches in Okinawa, three have buildings erected in 1954.

Two of these had congregations meeting in other places before the churches were built. The members of All Saints' at Shimabukuro met in the small, poor home of one of the members, lighted only by candles or oil lamps. In June, 1954, they moved into a new church. St. John's, in Nago, was completed in October. Its congregation had been meeting in the rectory since it was built a year before. This congregation, located in the largest city in the northern part of Okinawa, was started in 1952.

The third church built this year did not have a congregation. It was built for the priest in charge of the work among the lepers of Yagagi Island. His rectory was built in the village outside the leper colony, and a church was placed alongside for the non-lepers of the island.

This year, church buildings for SS. Peter and Paul in Naha and for the American church are planned.

The work of the Church in Okinawa is a relatively new venture. It is under the jurisdiction of the district of Honolulu, and one of the primary events of the year is the annual visit of Bishop Kennedy of Honolulu, who spends about two weeks there each year. A second annual visitation is made by one of the bishops of the Church in Japan, who is invited by Bishop Kennedy to make the trip. Last year this was the Presiding Bishop of the Nippon Seikokwai, Bishop Yashiro, who visited all of the seven churches in Okinawa.

A highlight of Bishop Yashiro's visit was the first ordination<sup>1</sup> in the Ryukyu



BISHOP YASHIRO\*  
*A leper chapel in the Ryukyu's.*

Islands. The Rev. Luke Kimoto, who was ordained priest, had been sent by Bishop Yashiro to Okinawa to serve the leper colony there. The ordination, held in the leper chapel, was attended mostly by lepers. Three other young men are now in Japan studying for the priesthood, and five girls are studying for Church work.

Two American priests were added to the staff during the year. One of them, the Rev. Harry S. Finkenstaedt, Jr., took charge of the American church, which ministers to U.S. servicemen and their families. The other priest, the Rev. William Hio, went on to Tokyo to study Japanese.

\*With his wife and youngest child who accompanied him to Okinawa.

diocese or district or some other bishop requested by him to perform them. Ordination consists essentially in the laying on of hands accompanied by prayer specifying in some manner the particular order intended.



## Choosing a Rector

CALLING a new rector in the Episcopal Church is a subject which is supposed to be spelled out in canon law; but the law is actually ambiguous at some points, and there are matters of custom that are in some ways more ironclad than the written law.

For example, no priest directly applies for the rectorship of a vacant parish; nor would a priest permit himself to be brought to the parish for a "trial sermon." The law is silent on these points, but custom is firm. Judicial interpretations have construed the canonical provision that a rector cannot be dismissed by the vestry to mean that he has a life contract at a stipend that cannot be reduced by the vestry against his will.

The relative roles of the bishop of the diocese and the vestry in calling a rector are stated in Canon 47, "On the filling of vacant cures." But there is one crucial point in this canon on which interpretations differ.

In general, the canon places the initiative in choosing a rector on the vestry; the bishop, however, is very much a party to the proceedings at every step of the way. When the parish becomes vacant, it is the duty of the wardens to notify the bishop to that effect. When the vestry has decided upon the individual it wants to call as its rector, his name must be sent to the bishop, who must be provided with an opportunity to communicate his views to the vestry before the man is called.

After this, the vestry may proceed to an election, whether or not the bishop's views are favorable. Then the Churchwardens must notify the Bishop of the action. Then, "If the ecclesiastical authority [i.e., the Bishop] be satisfied that the person so chosen is a duly qualified minister, and that he has accepted the office, the notice shall be sent to the secretary of the convention, who shall record it. And such record shall be sufficient evidence of the relation between the minister and the parish."

In passing, it is interesting to note that the Churchwardens, not the vestry, are the persons who notify the bishop of the actual status of spiritual ministrations in the parish. Their office is more distinctly "ecclesiastical" than that of the vestry.

Controversy has centered in recent years over the degree of the Bishop's discretion in deciding whether a man is a "duly qualified minister." In his revised edition of *White's Annotated Constitution and Canons*, Col. Jackson A. Dykman argues for a broad construction of the Bishop's powers that would make

the words "duly qualified" almost mean "suitable." Others, especially those favoring the side of the Melishes in a celebrated case in point,\* argue that the words mean, essentially, no more than "in good standing."

Col. Dykman does not base his position on English custom; on the contrary, he points out that the American Church has actually departed substantially from the practice of the Church of England in this canon, but argues that in doing so it has returned to primitive models. The right of choosing a pastor in English law belongs to the patron of a benefice, who may be a private individual, or the Crown, or a corporation, or almost anyone. This issue was, in medieval times, a subject of constant struggle between kings, nobles and the Church, and the situation of the Church in England represents a victory of the secular authorities over the religious.

IN present-day America, no one would regard the vestry as a "secular authority." It is a corporation organized for religious purposes only, and one may assume that its actions will be taken exclusively for the benefit of the Church. Hence, the relationship between the Church and the vestry is quite different from the relationship between the Church and the patron of an English "living." And the Church in England is struggling to approximate some of the features of the American situation by buying "livings" and placing them in the hands of ecclesiastical persons or corporations.†

Does the Bishop have broad powers to veto the vestry's choice of a rector? In our opinion, he does if his own conscience tells him so, and does not if his conscience tells him otherwise. This may be an undesirable position from the standpoint of uniformity.

\*The Melish case originally began as a problem of dissolution of the pastoral relation, when the vestry of Holy Trinity, Brooklyn, appealed to the Bishop to dissolve the pastoral relation between the parish and its rector, the Rev. Dr. John Howard Melish. Chief ground of complaint was that Dr. Melish would not discharge his assistant, the Rev. William Howard Melish (his son), whose pro-Russian activities were considered harmful to parish life. The Bishop found in favor of the vestry and dissolved the pastoral relation. His decision was upheld by the secular courts. Meanwhile, a new, pro-Melish vestry was elected. Relevance of the case to the editorial arises from the fact that the new vestry called the young Mr. Melish as rector, but the Bishop refused to complete the appointment. The present state of affairs at Holy Trinity is discussed later in the editorial.

†A random sampling of the patrons of English parishes, taken from Crockford's clerical directory: "Lord Chancellor; Bishop; Bishop; Bishop and Mrs. L. J. Capel-Cure, alternate; trustees; trustees; Baroness de Paoli; vicini; Bishop and Dean and Chapter of Lichfield, alternate; Mrs. A. Geary; Lord Chancellor; Bishop; Bishop; Lady Tubb; Lord de Ramsey two turn; Duke of Manchester one turn." In many cases the Bishop or a Church board of trustees has the power to choose the rector or vicar, but only because he or she has acquired a civil right that could be held by anybody, or by two different people in turn.



Church policy, but it is the inescapable conclusion which the language of the canon drives us. The word that governs in this matter is "satisfied."

The real issue, it seems to us, is: What is the remedy for the parish or rector-elect if the bishop fails to be "satisfied"? Secular courts have always refused to compel the performance of a religious duty, and they cannot compel the bishop to be "satisfied." The contract between the rector and the vestry does not exist until the bishop is satisfied, and there is therefore no contract right for the civil courts to defend. We do not believe a Bishop could be tried and admonished for a canonical violation if he (for reasons he refused to disclose) testified that he was not satisfied that the man was a duly qualified minister and the meaning which he, the bishop, chose to place in those words.

Since there is no appeal, to either Church or civil court, from the Bishop's decision, and since that decision is necessary to the completion of the contract, our conclusion is: No satisfaction, no rector.

Those who desire to have the canon clarified in this particular should seek to drop the word "satisfied" and change the language from affirmative to negative: "Unless the ecclesiastical authority have grounds for the opinion that the person so chosen is not a duly qualified minister . . ." etc. On this basis, there would be grounds for suit in the Church courts, and possibly in the secular courts as well, and the words "duly qualified" could acquire a legal interpretation.

What should Church policy be in the matter? Should the Bishop have a veto power over the vestry? What are the chances that he will exercise it unwisely against the chances that the vestry will fail to heed his advice during the preliminaries? If the Bishop is adamant, what can the vestry do when it regards his position as unreasonable?

One thing the vestry can do is what the vestry of Holy Trinity, Brooklyn (the Melish parish), has done—have the man of its choice (if he happens to be canonically connected with the diocese) serve as supply priest as long as there is no agreement on the rectorship. We wish to pass no judgment on the merits of this particular case, but merely to point out that the Bishop's power is not absolute in the matter. If the vestry cannot force him to accept a man he regards as unqualified, neither can he force them to accept somebody else.

Such a situation is not, however, a sound one from any point of view. Neither priest nor parish nor bishop can ultimately do his or its best work for the kingdom of God in a locality in which Church authorities face an impasse.

Many years ago, as Mr. Dykman points out, when the Church of the Advent, Boston, was out of favor with the Bishop because of its Anglo-Catholic ways, the Bishop refused to visit the parish for a period of years. At that time, General Convention adopted a

canonical provision which is still in force [Canon 43, Section 2 (b)], providing that, if a bishop shall have declined to visit a parish or congregation for three years, the minister and vestry or the bishop may apply to the Presiding Bishop to appoint the five diocesan bishops who live nearest to the diocese to serve as a "council of conciliation." However, this canon provides that the decision of the council of conciliation shall be unenforceable if the party who refuses to accept it can plead any canonical right as a sufficient defense. This prevents six bishops from, as it were, "ganging up" on a parish in the diocese of one of them to establish a pattern of conformity beyond the actual canonical authority of the diocesan bishop.

In point of fact, since in the Melish case both the parish and the bishop are exercising their canonical rights as they see them, it is doubtful whether a council of conciliation could, even if it were convoked, make a decision that could force either party to back down. Nevertheless, we think the principle is a good one and that the canon ought to be extended to cover certain cases in which the bishop has continued to make a visitation once in three years.

This need could be met by adding a subsection to Canon 47, "On the filling of vacant cures," to the effect that:

"If a parish be vacant for three years because of disagreement between the ecclesiastical authority and the Parish or Vestry as to the qualifications of the Minister chosen in accordance with Section 3, either party may apply to the Presiding Bishop for the appointment of a Council of Conciliation as provided in Canon 43, Section 2 (b)."

ACTUALLY, the Bishop has the authority to apply for such a council at any time, according to the existing Canon 43. Such an addition to the canons would provide the parish also with access to this procedure upon the establishment of the existence of a long-standing and serious difference of opinion. The Council's powers would be limited, and very largely a matter of persuasion. And in such a case it seems to us that some persuading is in order.

We are not, to be frank, strongly moved in canonical interpretation by arguments whether authority in the Church proceeds from the top down or from the bottom up. As a matter of both principle, and history, it proceeds both ways. When the apostles wanted to add to their number, they had a meeting of the entire Christian fellowship to consider the matter, and the Book of Acts does not say whether the apostles or the brethren chose the two between whom they cast lots. When it came to the choosing of the seven assistants, the people chose seven whom the apostles appointed to this duty. Bishops, presbyters, deacons, and laymen have always existed in the Church and they have all had something to do with Church government all along the line. In the medi-

(Continued on page 18)



## *Has the cult of adjustment — the all-importance of being a well adjusted person — become a heresy of our time?*

ONE OF the most prevalent of modern secular heresies is not a golden calf but one made of putty: *the adjustment-cult*. This is a basic philosophy underlying the work and aims of too many of our schools, welfare institutions, and even our Churches, that the purpose of human character-building, the standard of human achievement, and the criterion of mental and spiritual health is adjustment to one's environment. Never mind what that environment may be — it is the act and accomplishment of adjustment that is the important thing. The crowning accolade of personality nowadays is to be called a "well adjusted person," not an outstanding one.

Yet behind all the jargon of social integration some still hear the haunting whisper of a mighty saint (not, incidentally, a well adjusted person), a whisper that is but the faint echo of his once-mighty thundering to the Christians of the first century: "Be ye not conformed to this world, but be ye transformed by the renewing of your mind."

Goodness gracious! What is this? If adjustment to one's environment is the standard of mental and spiritual health, and if the Church is the place to find soundness of mind and peace of spirit, how is it that in its very canonical Scriptures is to be found an apostolic commandment *not* to be conformed to this world?

To adjust or not to adjust — is that the question? Christianity has never called it the most important one, but it is one which each of us, as Christians, must decide. On the one hand is Western society's cult of conformity; on the other is Communism's cult of rebellion (although this rebellion without, once achieved, becomes a deadly conformity within). Underlying them both is the unrest and dissatisfaction of a threatened and broken world. Where, indeed, is the Christian answer? Does St. Paul's "Be not conformed," and his Lord's "I come not to bring peace, but a sword," sound a peal on which the Internationale rings the changes?

As is most often the case, where the world provides contradictory alternatives, the Christian answer is neither of them. Not conformation to a sinful society, nor rebellion against such order and authority as has been achieved, but a third way — *transformation* — is the Christian answer.

And, although the impetus for the process lies with God, transformation begins where all things human must begin, within oneself. Such transformation is neither so simple, nor even so

easy, as the secular alternatives. Adjustment, hard as it often is, is easier than sainthood. Rebellion, for all its violence, is softer than self-denial. Being lost in the mob, or tearing down the images — either is far easier than the lonely anguish of redemption, with its death and rebirth. Neither the shackles of mediocrity nor the sword of anarchy is so heavy to carry as the Cross. But, at the same time, neither the circular avenue of conformity nor the shadowy highway to Utopia leads so far as that short climb to Golgotha, for they cannot lead out of the world they start from, while the way of the Cross leads surely to eternity, and the signpost that points it is the Resurrection.

The way of the Cross is not the way of social adjustment, though it is the way of social concern. A communion and a society are very different things. The Communion of Saints is a living organism of differing members, not an alloy of indiscernible elements.

The Lord of life and Maker of all Creation was not well adjusted to his environment while he dwelt as man in the world of men, neither did he make any attempt to overthrow the established society he lived in. By his presence within it he transformed it, and that has been the pattern for his followers ever since.

The way of the Cross has been to the saints the way of transformation by

the grace of God the Holy Ghost, and their consequent transforming influence on the course of human history.

St. Paul was a square peg in a society of round holes. He not only failed to adjust to the standards and customs of his race and nation and church, but stirred up the new movement of which he soon became a leader, and forced into a decision toward nonconformity. Had he been more concerned with his own adjustment, and less so with basic principles of truth and the requirements of God's will, we who are Christians should have also to be Jews, and to be bound by all the requirements of Jewish ritual law. That is, we should have been Jews if Christianity had reached so far as that time and place, fettered by the bounds that Paul's nonconformity struck from.

The martyrs were, of course, not conformists, for men are patted on the back for conformity, not burned or beheaded. Transformed by the power of conviction and upheld by the strength of a great love, they went to their deaths rather than be conformed to a sinful and idolatrous society. Yet they were not rebels, they sought to overthrow nothing. They merely were themselves transformed, and by their example and contagion of faith, they transformed a civilization.

St. Francis of Assisi, gentle, kind, holy as he was, was nevertheless a prime example of poor adjustment to his environment. Even within the Church, lack of conformity to the standards of the time were a rebuke and a revelation — and wrought a transformation that was the inner salvation of a slowly corrupting Christendom. Yet only in the beginning of his religious career was

# THE PUTTY CALF

By Christine Fleming Heffner





### THE CROSS\*

*Neither the shackles of mediocrity nor the sword of anarchy is so heavy.*

rebel, when he threw off the clothes of his father in dramatic renunciation of his claims and the standards of his surroundings. From time to time reformers have striven, with eloquence and violence, most often in vain and frequently in disaster—but Francis, by the transformation of himself, transformed the Church.

So goes the record of the saints, the manifestation of the Christian way in a pagan world. The world is still pagan. And the Christian way is still the way of the saints, the way of transformation, rather than the surrender of adjustment or the rebellion of reformation.

Yet our schools have courses in "social adjustment," our welfare institutions aim no higher than integration, and

lecturers on mental health hold up maladjustment as the equivalent of insanity, or at least the forerunner of it. The cult of mediocrity immerses its devotees in the despair of frustration and its concomitant gropings for escape in alcoholism, narcotism, and a strident materialism, robbing a faltering world of sorely needed leadership and greatness. The heresy of *adjustment to environment as a worthy spiritual goal* endangers souls once redeemed by the Holy Cross of Christ.

Of course the wheels of society must be kept oiled by adjustment of individuals to the good of the whole, and

nerves and emotions serve bodies and souls best in the serenity of adjustment in non-essentials. To be a non-conformist in minor matters is to waste spiritual energy and to devalue the transforming effect of conviction in large issues. But where underlying principles are involved, conformity—adjustment—even in small affairs, is spiritually weakening both to the individual and to the society of which he is part.

Every time we adjust to false values we endorse those values. Every time we conform to any of the workings of sin, the exploitation of covetousness and envy, the material standards of greed, the hedonism of gluttony, the intolerance, hatred, and suspicion of anger, the

\*Charles Umlauf's cast aluminum figure of Christ on the Cross.

*(Continued on page 22)*



# Vestry Meetings

## Don't Have to be Dull

By Willard A. Pleuthner

*Because vestrymen are leaders they are expected to extend the influence of the Church in the community and the world. Theirs is a job of evangelism. The suggestions listed below were stimulated by an article appearing in the February 7, 1954 issue of THE LIVING CHURCH..*

*While the author refers specifically to vestrymen, the suggestions could be carried out by any Churchman.*

*Willard A. Pleuthner, Churchman and author of Building Up Your Congregation and More Power for Your Church, is a vice president of Batten, Barton, Durstine, and Osborn, one of the country's largest advertising agencies. Royalties from his books are given to various interfaith charities.*

A WAY to make vestry meetings interesting is to discuss and assign specific projects, which appeal to men — for which men are ideally suited. Here are some projects for most parishes in most communities:

✓ Have each vestryman work on the project of getting Bibles placed in the reception rooms of local plants and offices. The Holy Bible is the best way to welcome visitors, and provides a means of using their waiting time to the greatest individual benefit. Naturally the vestrymen will start with their own reception rooms. Then they are in the best position to ask friends and neighbors to follow the example by putting Bibles in their companies' rooms.

✓ Make calls on the owners or managers of local restaurants and hotels. Urge them to add "grace-prayers" to their menus.

Point out that more and more leading eating places, conscious of good commu-

nity relations, are adding grace-prayers to their menus. Some have the prayer printed twice on a card, then folded in the middle like a tent, so the prayer can be seen from both sides of the table. This is one of the best projects your vestry can take up to restore and spread the saying of grace before meals in your community. Do not forget public school cafeterias in this program.

✓ Some vestrymen may be in a position to have their companies' sales meetings open with prayer. Others can arrange to have their industry or profession conventions open with prayer. There is a better way to open a business or professional meeting than to ask God's blessing on the proceedings. It sets a Christian tone to the meeting, which cannot be secured in any other way.

✓ "Police" local stores for those sensational murder mystery stories, whose paper covers show semi-nude women. The vestry will be surprised and shocked to find the number of stores, catering to our young people, that have racks of these degrading books prominently displayed. Good book stores do not carry these paper bound degenerators, but some stores near schools do!

In most cases the law is helpless to stop the sale of these books. Therefore it is up to us Churchpeople to use our influence, as customers and neighbors of the store keepers. We should ask these people whether they would like their children or grandchildren to read these books and absorb the flagrant immorality which is the key to their purchases. The almost universal answer, "No," responded to with: "And neither do we parents. So we want you to stop the sale. Send them back to your new dealer *this week*." Doctors can be especially helpful in stopping the sale through drug stores.

Discuss and plan ways that your vestrymen can help the souls in prison:

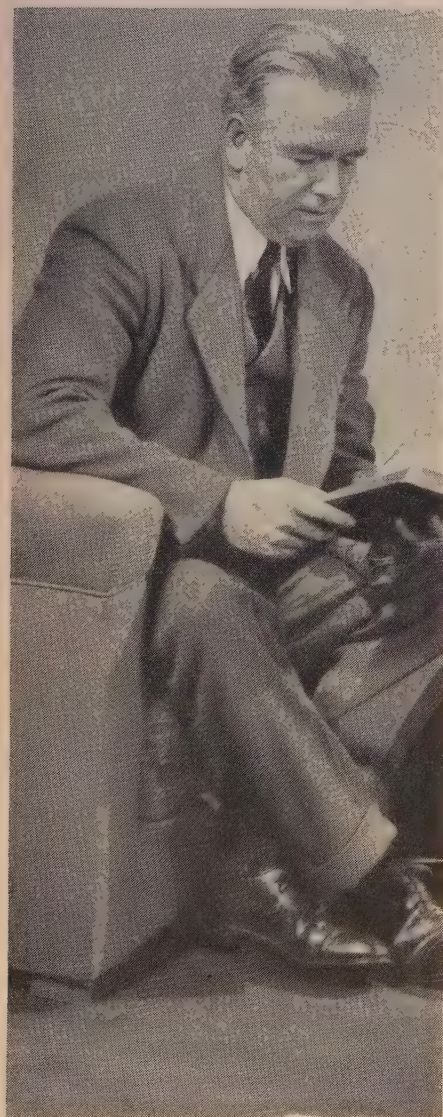
(1) By taking them magazines, games and books;

(2) By helping them with religious services;

(3) And most important of all by helping them secure work, after they have paid their debt to society and are released. Unless we help ex-convicts get jobs, too many of them stay unemployed so long that they go back to evil ways of securing a living. Let's all of us remember the third part of that quotation from the Bible: "I was hungry and ye fed me . . . naked and ye clothed me . . . in prison and ye visited me."

It is difficult to consider ourselves really trying to follow Christ's life when we fail to do anything about the prisoners within our community.

These are just some of the extra religious projects which will stimulate extra interest among vestrymen. Any working board will think of others, worthy of investigation, discussion, and support.



Ewing Galloway

VESTRY PROJECT  
Bibles for reception rooms.



## ALABAMA

### Tensions Among Men

The question of race relations held a prominent place in discussions at the convention of the diocese of Alabama, held in Huntsville on January 18th. Bishop Carpenter spoke on the question in his annual address. He said:

"A recent legal decision, bearing upon education has precipitated serious tensions among men. Because our educational system, particularly in this part of the country is also the center of social life among our young people, these tensions could lead to serious difficulties. Time-weathered social modes are not changed overnight by law, and enforced social relationships by their very nature result in no good.

### Pride and Prejudice

"We have suddenly been placed by law in a very difficult predicament. Level heads are needed and much wise thinking in finding the answer which will be best for all concerned. This is a time for neither frenzied action nor lethargic thinking, but for logical and sympathetic understanding of the situation by all concerned. Pride and prejudice ripen with double fangs in the witch's brew of misunderstanding if left uncontrolled by reason and honesty. No one has the complete answer—some shut their minds in hermetically sealed compartments; others, ostrich-like, seek to avoid the issue by refusing to see it; some would ride rough-shod over human feelings and dominate by force; others are trying honestly and earnestly to find the answer, while others ease their consciences and shelve their responsibilities by simply passing resolutions which oftentimes they do not really mean and which because of the hypocrisy with which they are interlarded act as boomerangs, starting and ending in the same place with nothing accomplished. "Very honest and conscientious people find themselves in conflict with others equally honest and conscientious. The one must recognize the rights of the other and the honesty of the other, as both labor toward that answer which will best meet the needs and opportunities of all concerned.

"Whether we like it or not the matter is before us demanding a solution, and this solution will be found if all involved, with charity and forbearance, humble in the face of so great a problem, work together in harmony and good will seeking earnestly the honest answer step by step."

### Citizens' Council

A resolution was introduced upon the floor of the convention asking for condemnation of "citizens' councils," which are groups organized for the preservation of segregation, by force if neces-

sary. Upon recommendation of a committee, the resolution was not passed. Instead, the convention voted to approve the statement of the Bishop and to recommend "its language and spirit" to the people of the diocese. There was some opposition to the resolution endorsing the Bishop's statement, apparently from members who felt that a more positive Christian leadership should be given by the Church in the diocese.

For the first time in its history, the convention elected a Negro as an alternate deputy to General Convention. He was Dr. Luther H. Foster, Jr., president of Tuskegee Institute.

The diocese voted amounts over requests and quotas to National Council, diocesan missions, and Wilmer Hall,



BISHOP CARPENTER  
*Double fangs in a witch's brew.*

and appropriated money to over-pay the diocesan quota on the Builders for Christ campaign. Acceptances from parishes and missions exceeded the proposed budget for the Church's Program by over \$5000.

Next year's convention will meet at Trinity Church, Mobile, on January 17 to 19, 1956.

**ELECTIONS.** General Convention deputies: clerical, Francis Wakefield, J. R. Horn, B. S. Eppes, John Bonner; lay, William Ruffles, M. G. Smith, F. E. Lund, Frank Chenault. Alternates: clerical, Willis Henderson, Thomas Thrasher, J. C. Turner, Edward Mullen; lay, G. A. Haas, L. H. Foster, J. J. Bennett, J. M. White.

Executive Council: clerical, William Mann, Benjamin Meginnis, Ray Averett, DuBose Murphy, Robert Cook, A. T. Sykes; lay, Claude Roberts, Walter Sarvay, John Bingham, F. D. Peebles, Jr., Percy Smith, Mrs. Frank Ladd, Mrs. Richard Grayson.

Standing Committee: clerical, Edward Mullen, J. C. Turner, Thomas Thrasher; lay, Henry Whitfield, J. J. Bennett, P. T. Tate, Jr.

## TEXAS

### Two or Three on the Job

The diocese of Texas may elect two new suffragan bishops after the retirement of Bishop Quin this year. The 106th annual council of the diocese, which met January 20th in Houston, voted to have the Executive Board, the Standing Committee, and Bishops Quin and Hines act on the matter. Bishop Hines, coadjutor of Texas, will succeed Bishop Quin as diocesan.

Bishop Quin initiated action regarding election of a suffragan in his convention address when he said:

"My last official recommendation to the council has to do with episcopal assistance. Only Bishop Hines and I know the demand on the two of us for confirmations and other acts of our office. So I am recommending that this council ask consent of the Church for the election of two suffragan bishops. Bishop Hines is too young [44] for a coadjutor. He cannot do what needs to be done by himself. The past two years, we, together, have not been enough. I am asking your hearty approval to this procedure: Ask the Church for consent for two suffragan bishops; elect one of them as early as possible so Bishop Hines will not be alone after I go, and then, as soon as possible, the second suffragan could be elected and consecrated and set to work. Even three bishops will have a hard time covering this diocese and meeting our opportunity."

[The 49,480 square miles of the diocese of Texas occupy roughly the southeastern quarter of the state of Texas. The population of the area is 2,677,962 (1950) of which 50,253 are baptized members of the Episcopal Church. In 1953 there were 115 parishes and missions, 111 clergy, and 2966 confirmations. Few other dioceses require bishops to cover so much area to minister to so many people.]

Bishop Quin also referred in his convention address to the changing of the site of the 1955 General Convention from Houston to Honolulu. He said:

"The Presiding Bishop disregarded the vote of the General Convention and later (18 months) the approval of the House of Bishops for the General Convention meeting in Houston. He was ill advised. He made a mistake. It was not either statesmanlike or democratic. I could use another word. Therefore I am sorry to say officially to you that our hope was in vain. . . .

"So far as I know, nobody in this diocese was ever consulted after the General Convention accepted our invitation. The

**TUNING IN:** ¶There is, in principle, no limit to the number of suffragan bishops a diocese may have (Constitution, Art. 2, Sec. 4). However, even for the election of one suffragan, permission must be had of General Convention or, during the

recess thereof, of majority of the bishops having jurisdictions in the United States and of the several standing committees (Canon 41, Sec. 2). For the election of more than two suffragans, consent of General Convention must be obtained.





OPENING SERVICE, TEXAS COUNCIL  
Confirmations and weddings will continue "to take."

Houston Post

matter seems to have been entirely personal — conversations, 'phone calls, letters, etc., between the Presiding Bishop and me. He claims he invoked a canon which covered the fact that Texas has laws on segregation, but the record shows that the canon was enacted primarily to meet an epidemic of yellow fever,<sup>1</sup> and I resent the implication. I could have done something about it, but for the peace of the Church, I chose to suffer the humiliation and the incident is now closed. The Convention is to meet in Honolulu, and let's be happy about it and give Bishop Kennedy our backing. . . .

"Our delegates [to General Convention] should certainly see to it that the canon, on which the Presiding Bishop claims he acted, be amended, so that in the future the will of the Church as voted in a General Convention not be set aside by anybody. . . ."

Bishop Quin's retirement will be official on October 31st, on which day he will have completed 37 years as a bishop. At 72 he is the oldest active bishop in the Church. In closing his convention address he said:

"I love you lots, but you will have two or three bishops on the job, so do not feel worry for me or get sentimental about your baptisms, confirmations, or weddings not 'taking' unless the 'Old Bishop' does it."

The opening service of the Council, which was Evening Prayer, January 20th in the Houston Music Hall, was held as a tribute to Bishop and Mrs. Quin.

A capacity congregation attended the opening service, and a combined choir from all the churches in the city sang. Bishop Quin's sermon at this service was expected to be his last before retirement. On the next evening a banquet

was held in honor of Bishop and Mrs. Quin, with Bishop Emrich of Michigan as principal speaker.

During the meeting of the Council, the Daughters of the King and the Woman's Auxiliary of the diocese also met.

The Council approved a recommendation for the raising of \$2,250,000 to go into a diocesan educational fund. The campaign will begin this month or in March. The money will be divided between the Seminary of the Southwest, in Austin, Tex., Camp Allen, diocesan camp and conference center, St. Stephen's School, and other college and young people's work.

St. James' Church of Conroe, Tex., was admitted to parish status by the council. Eight missions were admitted, and it is expected that 13 more missions will be admitted before the Council of 1956.

The host parish for the 107th council has not been decided, but St. Paul's, Waco, Tex., has offered to be host to the council to elect the suffragan bishops, if it is held.

Among alternate deputies to General Convention elected by the council was Dr. R. O'Hara Lanier, the first Negro to be elected a deputy in the history of the diocese. Dr. Lanier is the president of Texas Southern University. He is a former U.S. Minister to Liberia, and has held other posts in the government and the U.N.

ELECTIONS. General Convention deputies: clerical, J. P. Clements, S. F. Bailey, G. M. Blandy, F. P. Goddard; lay, Howard Tellespen, J. W. Kilpatrick, S. H. Crocker, J. L. C. McFaddin.

General Convention alternates: clerical, T. W. Summers, A. S. Knapp, J. R. Bentley, Thomas Bagby; lay, Frank Speary, Fred Catrall, Jr., F. J. L. Blasingame, R. O. Lanier.

**TUNING IN:** The provision allowing the Presiding Bishop to change the place of General Convention was adopted as a result of an epidemic of yellow fever which prevented holding the 1798 Convention in Philadelphia; but the original form of

the amendment named "an epidemic disease, or any other good cause" as sufficient to justify such action of the Presiding Bishop. The 1946 Convention, scheduled for San Francisco, could not meet there because of wartime conditions.

## MISSISSIPPI

### Additions to St. Andrew's

The diocesan council of Mississippi meeting January 18th and 19th at St. Andrew's Church, Jackson, approved transfer of \$16,500 by the diocesan trustees from capital funds of the diocese to St. Andrew's Church. The money will be used in building a portion of the new addition to St. Andrew's parish hall, so that the bishop's and diocesan offices may be given more adequate space. At present they are in a commercial office building. Total cost of St. Andrew's expansion will be \$130,000.

The diocese had the most clerical changes in its history, almost a third of the clergy having moved during 1955. A suggestion of a suffragan bishop the finance committee provoked no action. An anticipated motion by some laymen to commit the Church to deferring of segregation did not come to the floor while the social relations department did not mention in its brief report its earlier statement suggesting how Churchpeople could "learn to live within the Court decision" on segregation [L. C., September 26, 1954].

Elected as an alternate to General Convention was W. Milam Davis, Negro president of Okolona Junior College. He had been elected as an alternate to the 1952 General Convention also.

The council admitted three missions to parish status: Church of the Mediator, Meridian, under the Rev. William J. Gould; St. James' Church, Jackson, under the Rev. Fred J. Bush; and St. John's Church, Ocean Springs, under the Rev. Edward A. DeMiller, rector of Church of the Redeemer, Biloxi.

Before the council a dinner sponsored by the diocesan laymen's organization under the presidency of Frank C. Englesing heard Miss Dorothy Stout, first woman to address such an occasion, tell of her four years' experience as a teacher at St. Margaret's School, Tokyo. She is at home on furlough in Vicksburg, Miss.

The 1956 council will be held at Meridian at the invitation of both parishes there.

ELECTIONS. General Convention deputies: clerical, V. C. Franks, C. B. Jones, D. M. Hobbs, J. S. Hamilton; lay, H. B. Weston, Zed Hawkins, F. C. Englesing, J. T. Thomas.

General Convention alternates: clerical, R. M. Allen, Warwick Aiken, Sr., P. E. Engle, W. J. Gould; lay, J. C. Watts, Hubert Crosby, W. M. Davis, George Withers.

Executive Committee: clerical, R. A. Parker, H. H. Crisler, III, F. J. Bush, W. J. Gould, P. C. Engle; lay, Tom Green, C. J. Stratton, Walter Hollowell, A. L. Parman, Zed Hawkins.



## CONVENTIONS

Standing Committee: H. B. Weston replaced W. Wise.

All diocesan officers were reelected, and Bishop Gray re-appointed all departmental chairmen, who are ex officio members of the executive committee.

### EAU CLAIRE

#### Memorial Center

Members of the annual council of the diocese of Eau Claire attended the laying of the cornerstone of the Bishop Wilson Memorial Center in Eau Claire, Wis. The Center, which is a memorial to the first Bishop of Eau Claire, will provide Sunday school rooms, a young people's center, and parish and diocesan offices. It is being built next to the parish house of Christ Church Cathedral.

The annual meeting of the diocesan council opened on January 23d with a song. At a dinner that evening the Rev. William G. Wright, executive secretary of the Home Missions department of National Council, was the speaker.

Reports were given on lay readers and diocesan conference center, Bundy Hall.

ELECTIONS. General Convention deputies: clerical, R. G. Baker, R. E. Ortmyer, R. S. Ottensmeyer, G. E. Brant; lay, L. G. Arnold, N. A. Foss, C. G. Eberlein, V. P. Gillett, Jr. Alternates: clerical, M. P. McKay, R. C. Warder, George Greenway, Jr., R. S. Rawson; lay, Romain Brandt, Frank Mahan, William Dawson, M. R. Farr.

Executive Board: clerical, R. S. Ottensmeyer, R. G. Baker, R. C. Warder, R. D. Vinter, George Greenway, Jr.; lay, William Dawson, Romain Brandt, N. A. Foss, A. E. Blunt, W. C. Christofferson.

Standing Committee: clerical, G. E. Brant, R. G. Baker, R. E. Ortmyer; lay, Jesse Symes, N. A. Foss, M. R. Farr.

### SAN JOAQUIN

#### After the Earthquake

The convocation of the missionary district of San Joaquin, which met January 13d to 25th in Bakersfield, Calif., passed a rule that all clergy transferring to the district must join the existing health insurance plan or show evidence of membership in some other acceptable plan. Churches in the district have paid a little over one third of the district quota for the Builders for Christ campaign.

The convocation was held at St. Paul's Church, Bakersfield, which has recently been rebuilt after being shaken down in an earthquake. The new building cost \$250,000. St. Paul's rector, the Rev. Clarence W. Franz, was ordained deacon and priest in 1954. He is a former minister of the Christian Church. The 1956 convocation will be held in St. Paul's, Modesto, Calif.

ELECTIONS. General Convention deputies: clerical, Paul Langpaap; lay, J. P. Magill, Jr. Alternates: clerical, H. B. Lee; lay, Lyle McBee. Executive Council: clerical, H. B. Lee; lay, Walter Schennewark.

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## Choosing a Rector

(Continued from page 11)

eval days when the common people had little to do with running things, the uncommon people—emperors, kings, princes, barons—were still laymen and had a great deal to say about how the Church should be governed.

The emperors, kings, princes, and barons of today are the vestrymen, God bless them; and like the nobles of an earlier day, they earn their right to a powerful voice in the affairs of the Church by providing it with the wherewithal of its earthly existence. That laypeople were influential in the earliest times is made clear by the fact that the New Testament mentions a number of women who had a great deal to say about Church affairs. "When Priscilla and Aquila heard him (Apollos), they took him and expounded the way of God more accurately." (Aquila, the husband, was distinctly the marital appendage of this family.) St. Paul sends greetings to "Nympha and the Church in her house." He conveys the greetings of of Claudia "and all the brethren" in another letter.

If the writer of this editorial were a bishop who had to interpret the canon for himself, he would place a rather narrow construction on the words, "duly qualified minister," on the assumption that the place at which the bishop exercises a broad judgment

is the earlier stage of communicating his views to the vestry. The intention of the framers of the present canon may well have been to have "duly qualified" mean merely "properly ordained and not subject to censure nor physically or mentally disabled." However, whatever the framers of the canon meant has been placed completely within the individual bishop's discretion by the use of the word "satisfied." No man can make another man be "satisfied."

Unfortunately, vestries sometimes do take the bit between their teeth, as it were, and decide to "buck the bishop" on any and all occasions, particularly if they differ with him on Churchmanship matters. Unfortunately, sometimes bishops do attempt to strong-arm parishes out of one school of Churchmanship and into another. And it is a great mistake to think that High Church bishops are the leading offenders in this particular. A stout view of one's own wisdom knows no Churchmanship lines.

Hence, we are not entirely unhappy that the canon contains a phrase which may be stretched a bit this way or that as the heat of controversy and the exigencies of the occasion demand. Nevertheless, we do think that it would be well to have a procedure whereby the parish as well as the bishop may call for a council of conciliation to try to reestablish the normal order of Church life after a difference on the rectorship in the parish has extended over a period of years.

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## ROCHESTER

### 25-Room House

The diocese of Rochester has purchased the Stebbins residence at 935 East Avenue, Rochester, as a new diocesan headquarters.

The spacious house was occupied by Mrs. Edwin Allen Stebbins until her death October 1, 1954 [L. C., October 4th].

The 25-room building is constructed of red brick in an old English architectural style. It has been described as admirably suited to the purpose of a diocesan center. It was expected that the six diocesan staff members now carrying on their work at 110 Merriam Street, would move into the new site early in February. Very little remodeling will be needed to equip it for its new use.

## LOUISIANA

### 150 Years Old

The Church in Louisiana is 150 years old. The diocese itself was organized in 1838. Christ Church, New Orleans, formed the first congregation and placed themselves under the direction of the first Bishop of New York, Samuel Provoost. Bishop Provoost appointed Philander Chase, who subsequently (1819) became first bishop of Ohio, as first rector of Christ Church.

## NEW YORK

### Headwarming Biretta

The Rev. James W. Kennedy, who had been installed a week earlier as rector of the Church of the Ascension, New York City, introduced at his first principal service a custom which he described as a revival of the ancient

practice of "prone." This took the form of a brief instruction on the customs of the Church which preceded the rector's sermon.

Dr. Kennedy's first "prone" was a brief talk about headgear, inspired, he said, by the fact that a member of the congregation had asked him why he wore a biretta when greeting visitors at the door. The biretta had, he said, no "esoteric meaning," but was used merely to keep the head warm. He said he would sooner have worn his black fedora, which he held up for the congregation to see, but that it did not go with his vestments. He also displayed a skullcap, and was greeted with laughter when he said he was not yet sufficiently bald to wear it. As to the Canterbury cap, worn by the women of the choir, he felt he could not do it justice.

After the service, the congregation were disappointed to find the rector bareheaded at the door. He had forgotten his biretta.

## CALIFORNIA

### Arbitrary and Unreasonable

The Roman Catholic Welfare Corporation has won a court case in which it was supported by Bishop Block of California [L. C., January 30th]. The Corporation, which seeks to build a school in Piedmont, Calif., contended that a law prohibiting private schools in the zone in which construction of public schools is permitted is arbitrary and unreasonable. In his brief supporting this contention, Bishop Block said: "What right, we ask you, has the City of Piedmont to say to its inhabitants: '... We will not permit a private school in which the teachings of the Man of Galilee are mingled with those of secular teachers. You may not construct and operate a private school for orphans, physically handicapped, mentally retarded or little children below public school age. If you want your children educated in this city, take the program offered in the public schools or none at all.'"

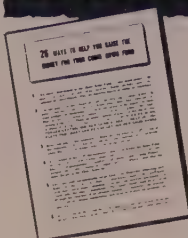
## EASTON

### Muskrat and Corn Pone

For the first time in a year or so, all parishes and missions in the diocese of Easton are staffed and holding regular services.

Bishop Miller of Easton had announced early in his episcopate that "Every church building open and in use every Lord's Day," was his ideal for the diocese. This ideal is difficult to accomplish in an area of ancient settlement, where many churches are in remote cor-

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ners weakened by population shifts and where financial resources are meager.

The latest revival occurred in Wicomico County where Bishop Miller had some of his seminarians reopen St. Paul's at Old Spring Hill. This Church, built in 1773, had been closed for over 30 years. Now a regular weekly schedule has been established, an executive board of nine men, a guild of women, and a Sunday school have been started, and a priest appointed to visit the church regularly for Holy Communion. The men of St. Philips, Quantico, Md., have organized a club to work for the Church and the women served nearly 450 persons a traditional "muskrat and corn pone dinner" recently. The Rev. Nelson M. Gage of St. Peter's, Salisbury, is in charge of the Quantico Church.

## HONOLULU

### Feast of Lights

Feast of Lights services in many churches in the district of Honolulu during the Epiphany season portrayed the spreading of "the good news" to all men.

At St. Clement's Parish, Honolulu, young people dramatized in an historical pageant the coming of the Church to

Hawaii. English and American bishops who have led the Church there were represented, and Hawaii's present position as a missionary base for work in other Pacific areas was underscored.

At St. Mary's mission, located in the Moilili section of the city, kindergarten youngsters began the service with their tableau of the visit of the Magi. St. Mary's is surrounded by several strong Buddhist shrines and temples, yet it is gaining new members from the area.

Outside the city at St. Stephen's mission, Wahiawa, parishioners, aided by men from the 25th Division recently returned from Korea to Schofield Barracks, bore witness in their service to the missionary imperative of Christianity.

Honolulu's predominantly Korean congregation, St. Luke's Mission, has recently welcomed its new vicar, the Rev. Paul Kim, a Korean priest. Under Fr. Kim's guidance the congregation has expanded its aid to Korea program. After the late service on January 16th the people packed several hundred pounds of clothing for Korean people.

Epiphany also brought the district a visit from the Rev. Dr. David Hunter of the National Christian Education Department. Clergy and laity representing the entire district were briefed on



**HAWAIIAN STYLE\***  
*Between meetings, moments.*

their part in the Church's program of Christian education. Dr. Hunter's schedule included a clergy conference and parish life conference, both held at the Mokuleia conference center, and teacher training institute and departmental meetings at the Cathedral. The busy schedule did not preclude a few relaxing moments, Hawaiian style [see cut].

## MICHIGAN

### Leaps and Bounds

"When any area is expanding at the rapid rate Michigan is, the Church has a primary responsibility to expand with it," says Bishop Emrich of Michigan.

In evaluating the results of a five-year multi-million dollar building program, the Bishop said, "It has been a moving experience to participate in this wonderful development. While we have distributed nearly one million dollars from the diocese, our parishes and missions have added some eight million dollars in property value on their own initiative. I am truly grateful for their vision and consecration."

After years of roadblocks in the form of depression, war, and building material scarcities, the Church had accumulated a tremendous pent-up demand for more adequate physical facilities. New parish houses, rectories, and church buildings were desperately needed. Long deferred maintenance needs demanded immediate attention. The tremendous

\*Dr. David Hunter, the Ven. Claude DuTeil, Archdeacon of Maui, the Rev. J. Robert Jones, curate of St. Andrew's Cathedral, and the Rev. Gerald Gifford, St. Stephen's, Wahiawa, relax on the reef at Mokuleia.

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with of the industrial cities of Michigan had boomed population totals. Simultaneously major shifts were taking place as people moved in ever-increasing numbers to the suburbs.

This then was the situation that the Diocese of Michigan (and all other dioceses) faced in the late 1940's. Obviously, a full-scale financial effort was needed to cope with the situation. This was to be postponed somewhat, and only so, as the Episcopal Church on a national scale turned its immediate efforts to helping the devastated countries overseas rebuild after World War II.

By 1949, however, Bishop Emrich and his executive council had inaugurated a drive for \$977,000 in capital funds for advance work in the diocese. In the year 1950 saw the beginning of a "Five-Year-Plan." This program called for a wise distribution, by loan, (often at 1% interest) and by gift, of diocesan funds, while at the same time encouraging maximum initiative at the local level in the construction of new buildings, the start of new parochial missions, and the purchase of new land.

Steadily the funds flowed out through the early 1950's — the grant of \$15,000 for a church in St. Clair Shores; a grant of \$35,000 there for a church for a new mission in Livonia; grants up to \$12,500 to buy land in Drayton Plains, Wyandotte, Allen Park, Clawson, Utica; some \$35,000 for repairs, maintenance, and building improvements in rectories and parish houses in a dozen places; \$45,000 for Mariners' Inn and Mariners' Church to refurbish them and continue a century of service at the foot of Woodward Avenue.

Old Mariners' Church, which has been a retreat for Great Lakes seamen for over a century, had to be moved by steel rails and rollers from its waterfront site about 700 feet east to a new location in Detroit's civic center, now under construction. The cost of the move is being borne by the city [see p. 17]. Purpose of the move is to make room for a highway and building improvement project along the Detroit River.

Year after year of the "Five Year Plan" rolled by, each piece of work successfully begun or concluded added to the momentum. Gradually a whole ring of churches sprang up encircling the Detroit Metropolitan area, to serve the explosive growth of the suburbs. Careful planning, and help from the Comity Department of the Detroit Council of Churches insured the choice of strategic locations. Meanwhile, a careful watch was kept outstate, to meet opportunities as they arose there. Covering, as it does, the eastern half of the lower peninsula

of the state, the diocese moved ahead on many fronts. To the Thumb area, to the Saginaw district, southwest to Jackson, north to Houghton Lake, Gaylord, and Cheboygan went men for planning sessions. In their wake came additional buildings, new summer chapels, land purchases.

Hand in hand came the resurgence of local efforts. Parish after parish began its own mission; some had two, or even three, going at the same time. Missions began their own missions. Vestries raised their own funds, and carried through needed construction as independent, self-supporting projects.

Up and up soared the scope of the finances. The Bishop's Advance Fund had committed for over \$662,000 in loans and gifts. Other trusts and funds



BISHOP EMRICH  
*Shifts and booms.*

of the diocese put in an additional \$280,000. Thus, by the end of the "Five Year Plan," the diocese had put nearly one million dollars to work. Other figures tell the story of growth more dramatically: communicant strength up from 45,000 to 53,000; number of independent parishes up from 82 to 91; number of missions up from 54 to 60; number of clergy up from 147 to 175; total property values of all parishes up from 16½ million dollars to \$26 million.

Still the demands and opportunities continue to mount. Recently a bank loan was procured for \$250,000 additional working capital. And so the diocese moves into 1955 determined to keep building on the solid foundations that have been laid.

Summarizing, Bishop Emrich has observed, "The Church truly has grown by leaps and bounds, but, to be truthful, we're still only scratching the surface. The unmet needs are still enormous."



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## DEATHS

"Rest eternal grant unto them, O Lord,  
and let light perpetual shine upon them."

#### T. Malcolm Jones, Priest

The Rev. T. Malcolm Jones, rector of Christ Church, Las Vegas, Nev., was shot to death January 20th in Las Vegas. Accused of murder was an acquaintance of Fr. Jones, Raymond P. Smith, who had been riding in Fr. Jones' car. A neighbor, John Wallace, and Mrs. Jones were also in the car.

Fr. Jones had apparently been lecturing Mr. Smith about drinking, when he stopped the car at a drive-in restaurant. As Fr. Jones stepped from the car, Mr. Smith is reported to have shot him. Mr. Smith, who was apprehended immediately by police, was reported to be intoxicated.

Fr. Jones, who was 49 years old, was graduated from G.T.S. in 1929. From then until 1945 he served in Montana, including churches in Glasgow, Fort Peck, and Great Falls. He was rector of St. Paul's Church, Grand Rapids, Mich., from 1945 to 1952, when he became vicar of Christ Church, Las Vegas. While in Las Vegas he was active in the field of Christian education. Last year a cornerstone was laid for a new building for Christ Church.

Fr. Jones is survived by his wife, Elizabeth Eleanor Zorn Jones, and three children, Tom, an air force lieutenant, Jerry, a student at the University of Nevada, and Julie, a high school student.

#### Paul S. Wood

Paul Spencer Wood, professor emeritus at Grinnell College, Grinnell, Iowa, and a lecturer in English in the Graduate School of Columbia University, died January 11th at his home in Madison, N. J. He was 72 years old. Dr. Wood taught at the University of Southern California and at Harvard before coming to Grinnell College in 1923. He remained there until 1947. An active Churchman, he did much to keep the group of Episcopal students active there until the establishment of the parish church about 12 years ago. Dr. Wood was a member of the Church's Guild of Scholars. He is survived by his wife, Irene, two daughters, Mrs. Nathaniel Lawrence of Topanga, Calif., and Mrs. Milton Anderson of Murray Hill, N. J., and seven grandchildren.

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We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication.

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## Putty Calf

(Continued from page 13)

prevalent lasciviousness of lust, or to insidious machinations of the basic monger, pride, by the sin of sloth, immented by the heresy of adjustment, bring not only ourselves but our race little further away from the kingdom of God, for which we verbally pray. Every time we agree to an evil or renounce good because it is the accepted thing to do, we are falling on our knees to idol, the putty calf.

In the end the important thing is what we are adjusted to. Conformed to this world? Or transformed, by adjustment of our wills to the will of God as revealed in his Son? Conformed to our environment? Or transforming slowly to the purpose of God by our own transformation by his grace, the Body of his Son? Conformed to this world, by the submergence of our hearts and minds into the emotions and reactions of the crowd? Or transformed by the renewing of our minds and hearts into the instruments of Almighty God for our salvation, and that of the people who make up the crowd around us?

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# CHANGES

## Appointments Accepted

Rev. George C. Ashton, formerly rector of Church of the Good Shepherd, Lynchburg, is now vicar of St. Monica's Church, Trenton, N. J. Address: 208 Spring St.

Rev. O. V. T. Chamberlain, formerly assistant of Christ Church, Alexandria, Va., is now rector of St. Paul's Church, Bailey's Cross Roads, Va.

Very Rev. James S. Cox, formerly rector of Manual Church, Baltimore, is now dean of Andrew's Cathedral, Queen Emma Sq., Honolulu, T.H.

Rev. Ernest A. DeBordenave, formerly rector of old Christ Church, Second St. above Market, Philadelphia, will become rector of Johns Parish, Manual Church, Middleburg, Va., and Church of the Redeemer, Aldie after February 15th. Address: Middleburg.

Rev. MacAllister Ellis, who formerly served Saviour's Mission, St. Columba's Parish, Montebello, Que., is now serving Mount Calvary Church, Baltimore. Address: 816 N. Eutaw St., Baltimore.

Rev. Douglas M. Kierstead, formerly vicar of Christ Church, Indiana, Pa., and St. Peter's, Greenville, is now vicar of St. Mary's Church, Rockdock, Pa., and churches at Duquesne and Pierding. Address: Box 337, Braddock.

Rev. Albert E. Rust, Jr., formerly rector of the Church of the Incarnation, Lynn, Mass., now in charge of two missions in Miami, Fla., Aidan's and St. Jude's. Address: 1498 N.W. Fifth Terr., Miami 42, Fla.

Rev. W. Holt Souder, formerly associate rector of St. Paul's Church, Richmond, Va., is rector of Christ Church, Winchester, Va. Address: 134 W. Boscawen St.

Rev. George E. Stokes, Jr., formerly rector of St. Paul's Church, Haymarket, Va., is now rector of St. Paul's Church, Clinton, N. C., in diocese of East Carolina.

Rev. Robert L. Zell, formerly assistant of St. Church, Hudson, N. Y., is now vicar of Mary's Memorial Church, Pittsburgh. Address: 7511, Pittsburgh 13, Pa.

## Resignations

Rev. W. Payne Stanley has retired from the ministry because of ill health; he suffered stroke in August but is recovering health and vitality. For the past 14 years he served St. Augustine's Church, Youngstown, Ohio.

## Changes of Address

Rev. Frederick M. Brooks, new rector of Church of the Saviour, West Philadelphia, may be addressed, after February 8th, at Chestnut St., Philadelphia 4; home address: W. Wynnewood Rd., Wynnewood, Pa.

Rev. Dr. Albert E. Campion has moved

from 1413 Burke Ave., New York 69 to 1566 Unionpost Rd., Apt. 2-G, New York 62.

The Rev. Charles Hibbard has moved in Miami from N.E. Thirty-Sixth St. to 1398 N.W. Seventy-Ninth St., Miami 47, Fla.

## Ordinations

### Priests

California—By Bishop Block: The Rev. Alfred Paul Focht, on December 30th, at St. Barnabas' Church, Arroyo Grande, where he will be vicar; presenter, the Rev. Arthur Freeman; preacher, the Rev. O. H. Aanstad.

New Jersey—By Bishop Banyard: The Rev. David Mulford, on January 15th, at St. Mary's Church, Burlington, N. J.; presenter and preacher, the Rev. Dr. C. P. Wiles; to be curate of St. John's Church, Yonkers, N. Y.

### Deacons

Maryland—By Bishop Powell: Richard Chandler Smardon, to the perpetual diaconate, on January 15th; presenter, the Rev. Dr. C. S. Ball; preacher, the Rev. Joseph Wood; to serve All Saints' Chapel, Annapolis Junction, Md.; address: 210 Rosewood Ave., Baltimore 28.

## Births

Canon and Mrs. Malcolm E. McClenaghan of Grace and Holy Trinity Cathedral, Kansas City, Mo., are "the doubly proud parents of twin daughters, Mary Frances and Monica Anne," born October 22d, when Canon McClenaghan was still serving St. Paul's Church, Toledo, Ohio. On December 1st he became canon residentiary of the cathedral in the diocese of West Missouri. The family may now be addressed at 604 Romany Rd., Kansas City 13, Mo.

## Corrections

The Rev. William Kilmer Sites, ordained priest on December 18th, will be vicar of the Chapel of St. John the Divine, Saunderstown, R. I., with address at Box 84, Saunderstown [L. C., January 16th]. He will not, however, be chaplain to Episcopal Church students at the University of Rhode Island, Kingston, R. I.

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Rev. H. S. Kennedy; Rev. G. H. Barrow  
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
Fri) Int 12:10; 5:15 EP

#### EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Street  
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,  
10; Also Wed 6:15; Also Fri (Requiem) 7:30;  
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
7:30-8:30 & by appt

#### LEXINGTON, KY.

**KENTUCKY THEOLOGICAL SEMINARY**  
Chapel Services: Good Shepherd: Main St. & Bell Ct.  
Mp 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

A Church Services Listing is a sound investment  
in the promotion of church attendance by all  
Churchmen, whether they are at home or away  
from home. Write to our advertising depart-  
ment for full particulars and rates.

A cordial welcome is awaiting you at the churches whose hours  
of service are listed below alphabetically by states. The clergy  
and parishioners are particularly anxious for strangers and  
visitors to make these churches their own when visiting the city.

#### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff  
Sun 7:30, 9:30, 11 & daily

#### BOSTON, MASS.

**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (& Sch), 11 (MP & Sol), EP 6;  
Daily 7, Wed & HD 10, Thurs 6, EP 6; C Sat 5, 8

#### DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c  
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,  
Wed, Sat & HD 9; C Sat 1-3, 7-8

#### ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed  
10:30

#### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Phillip F. McNairy, D.D., dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues  
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,  
Healing Service 12:05

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), 11:45, MP 9:30;  
Daily 7, Thurs 10; C 7:30-8:30

#### NEW YORK, N. Y.

**NEW YORK CATHEDRAL** (St. John the Divine)  
112th Amsterdam, New York City  
Sun HC 7, 8, 9, 10, MP, Ser & HC 11, Ev & Ser 4;  
Wkdays HC 7:30 (also 10 Wed & Cho HC 8:45 HD);  
MP 8:30, Ev 5. The daily offices are Cho ex Mon

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Irving S. Pollard in charge.  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Fri 12:10; Church open daily for prayer

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &  
Thurs & HD HC 12; Wed Healing Service 12;  
Daily: MP 7:45, EP 5:30

**ST. IGNATIUS'** Rev. C. A. Weatherby  
87 St. & West End Ave., one block West of B'dway  
Sun 8:30 & 10:30 (Sol.); Daily 8; C Sat 4-5

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 1 & 3 S, MP & Ser 11, EP,  
Cho, Ser 4; Daily 8:15 HC, Thurs 11, HD 12:30;  
Noondays ex Sat 12:10

#### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D. r  
Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

#### NEW YORK, N. Y. (Cont.)

**ST. PAUL'S CHAPEL** Broadway & Fulton  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, 10; Daily MP 7:45, HC 8, M,  
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC 8  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C  
4-5 & by appt

**ST. LUKE'S CHAPEL** 487 Hudson  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers  
292 Henry St. (at Scammel)  
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 4;  
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP  
C Sat 5:15

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily  
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

#### CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** 3626 Reading  
Rev. Edward Jacobs, r  
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily  
ex Mon 10, C Sat 7:30 to 8:30

#### OKLAHOMA CITY, OKLA.

**ST. PAUL'S CATHEDRAL** Very Rev. John S. V.  
127 N.W. 7  
Sun 8:30, 10:50, 11; Thurs 10

#### PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th  
Sun HC 8, 9, 11, EP 4; Daily 7, 7:45, 12,  
Thurs & Sat 9:30; Tues & Fri 12:10; C Sat

#### PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oak  
Sun MP 10, Sung Mass with Ser 10:30; Daily  
6:30, Mass 7; Int & B Fri 8; C Fri 7-8 & by appt

#### COLUMBIA, S. C.

**GOOD SHEPHERD** 1512 Blandin  
Rev. Ralph H. Kimball, r  
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10  
EP 5:45; C 6 & by appt

#### SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Grayson & Willow  
Sun 8, 9:15 & 11; Wed & HD 10

#### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Daily HC 7:15 ex Wed 9:30

#### PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, dean  
Sun 8:30, 11 Student Center, Blvd. Raspail

KEY—Light face type denotes AM, black 1:30  
PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confession; Ch, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; M, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.